

otherwise might have existed against the printing of the Bible falling into improper hands. It is true that each party so licensed is to grant a bond not exceeding £500, to be forfeited in case of his failing to implement the conditions on which the license is obtained. It is true, moreover, that he is to lodge with the Secretary of the Board the copy of the particular edition of the authorised version which he is to publish, and to send the proof-sheets to the same functionary as the work is passing through the press. And we presume, though it is not stated in the instructions, that this is to be done in order that the Secretary may inform the Board how far the stipulations of the license have been observed. But independent of the fact, that this is leaving practically the whole powers of the Board in the hands of the Secretary—the second and more weighty objection we have to this part of the scheme is, that even when the Board finds the supervision of the Secretary has not sufficed to protect the integrity of the text of any given edition of the Scriptures, they have no power to prevent its publication except by the circuitous and troublesome process of an action by suspension and interdict in the Court of Session! And as there does not appear to be any provision in the warrant or instructions to protect the Board from actions of damages in case of their losing the action, or to meet the expenses the action may subject them to, we fear that practically such a power will be of very little avail. And who is to be the Secretary on whom so heavy a responsibility is to lie? He is the only person not yet named; and we confess that it does not make us the more satisfied on this point, that he is not to be nominated by the board, whose Secretary he is to be, but by the Home Secretary. In effect, the Lord Advocate and the Secretary will be the Queens printers. In the matter of licensing, the Advocate is totally independent of the Board; and in the matter of interdicting bad editions—the only thing in which the Board has any power at all—they must rely wholly on their secretary for the information that is to guide them. At the same time, if the gentlemen who have been nominated accept the office—an office which, with powers so very narrow and inadequate, charges them with so heavy a responsibility—we have no doubt they will use their utmost endeavours to secure the public against the incalculable evils of an adulterated Bible. There is one way in which they may do a great deal towards the supplying of correct and cheap editions and that is by appointing in concurrence with the General Assembly, a printer of their own—a single individual, or company—who, by virtue of their imprimatur, and that of the Church, would be able to secure three-fourths of the whole market of Scotland for the editions which may issue from his press.—We repeat it, that by so doing, while the Board can take the most effectual means to secure that this largest shall be also the most accurate edition—they can also secure that it shall be the cheapest.—*Scottish Guardian.*

### THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, SEPTEMBER 25, 1839.

#### THE LORD'S DAY.

There are a number of days set apart for the commemoration of great events and remarkable personages, and we have not heard it stated that men are slow to observe them, or unwilling to partake in the amusements and festivities with which they are celebrated. One of the apostles makes it a cause of complaint against his hearers, that they were too much addicted to the observance of times and seasons, thereby proving that men are not in every instance averse to such institutions. Looking upon men as we find them in our own days, we see them in many cases shewing a marked and decided taste for such observances.

Christmas and New Year's days, are commemorated very faithfully, and with quite as much noise and revelry as the most profligate among us could desire. St. Andrew's and St. Patrick's days are not allowed to pass by without their own share of merriment and feasting. Hallow e'en, and Waterloo day are punctually attended to, and nuts are cracked, and bumpers emptied, and speeches made, on these occasions with readiness and good will. The French observe the three days of July, with an ardour that sets the country in a blaze. We were present at the Regatta the other day, and we can truly affirm that there was no lack of spectators, and no want of willingness among these spectators to testify their approbation and hilarity.

But these are human Institutions, so much the bet-

ter for our argument. These are occasions in which to give way to the indulgence of levity, feasting and prodigality,—so much the better still for the matter before us. We understand and we observe days when they are appointed by men like ourselves, how, then, shall we neglect an institution enjoined upon us by the maker of the heavens and the earth? We celebrate occasions that afford us an opportunity of gratifying what is worst in our nature, with what shew of reason shall we presume to slight one which is designed and calculated to cherish and awaken the grandest recollections, the purest emotions, and the holiest anticipations?

The Sabbath is appointed by Jehovah. Viewed simply as a *commandment*, and without any reference to its intention and its fruits, where are the words by which to express the hardness of which we shall be guilty, if we resist his will? Has he not the power fearfully to avenge himself on our rebellion? Do we presume to defy the omnipotent to arms? Is there not a multitude of motives derived from fear, love, and gratitude, that should co-operate with force irresistible in constraining us to obey the commandment? It is one of the ten appointments that were given forth amid the terrible thunderings of Sinai; was not the origin of the institution great and portentous? It was ordained with a view to commemorate the mighty work of the creation of an universe, and the rest which followed it: Is not the event which it is designed to bring up to mind remarkable, and well worthy to be remembered? It was appointed in order that man and beast might rest from their labours, and recruit their exhausted energies for the toils of another week.

Is there not wisdom and mercy observable in this provision, is it not good in the Lord to appoint a rest, is it not needful for man that he should acquiesce in the institution? It was named the Lord's day. Is not there a solemnity in the title, that should arouse feelings of reverence and godly fear? It is but one day in seven. He who assigns us six days for the exercise of our callings, has not he more than a right to demand that the seventh should be scrupulously set apart, and devoutly consecrated to the duties of the sanctuary? Besides affording a respite from labour, it is designed, and if piously observed, is admirably calculated for the preparation of the heart and mind for rallying together the scattered thoughts, for warming the feelings which six days of mundane employment have cooled down, for carrying forward the work of grace, and for laying up a store of spiritual nutriment for the ensuing week. Where is he who will tell us that such things are not good, and where is he who will dare to affirm, that he hath no need of such aids?

The Sabbath was faithfully observed by our Lord and Saviour, who while he set his face against the Pharasaical perversion of its intention, did, both by precept and example, inculcate a regard to it as a day of holy rest and pious contemplation. Is not Christ Jesus our master, our fore-runner, and our example? Is it not our bounden duty as well as our highest privilege to follow his footsteps? And can we venture to take his name upon our lips, so long as we resist or slight this institution? The Lord Jesus chose this holy day as the occasion on which to leave the darkness of the tomb, and to announce to mankind his victory over the powers of death. Does not this signal event add a new lustre to the glories of the already glorious day? Ought not this transaction to make one of the great recollections which it should recal to our minds? Ought not we to feel, on each occasion that it comes round, that we are celebrating the resurrection of the Saviour, that we are commemorating the victory over death and the grave, that we are looking forward to life and immortality among the saints in light?

The Sabbath is designed to shadow forth the avocations of the heavenly condition. Its repose is the nearest approach that earth affords to the rest unspeakable, that is prepared above for the people of God. Its devout contemplations are the harbingers of that frame of mind which shall be ours when we shall

have entered into glory. Its prayers and praises are the types and fore-runners of those warmer and holier adorations, which we shall offer up before the throne, when we shall stand face to face, with God and with the Lamb. If there be any meaning in the remark, that heaven is our true home and final dwelling place; if there be any cogency in the reflection that this earth is the place of preparation for eternity; and if there be any sweetness in realizing here below, the employments and the feelings that shall be ours throughout that eternity: then how carefully, how reverently, how earnestly ought we to labour to improve the day of the Lord, counting it a delight, calling it honourable, and hallowing it by our thoughts, our words, and our deeds?

We shall follow up these remarks in our next number, by several reflections on the utility and expediency of this institution, and by some rules for its rightful observance.

#### CAPE BRETON.

We are happy to find that the Ladies Association of Edinburgh, still continue their generous and patriotic exertions, in behalf of the poor and scattered emigrants throughout the Island of Cape Breton. Within the short space of six or seven years, five most laborious and faithful clergymen have been appointed to preach the glad tidings of salvation among them, and a number of well qualified teachers have also been sent out to instruct their offspring in the rudiments of learning, and in the Scriptures of truth. And from a statement in this days paper, it appears that a Bazaar of ladies work was to be held at Largs, about the middle of last month, under the patronage of the Right Hon. the Countess of Glasgow, to raise funds for the outfit and passage of four additional teachers, who may be daily looked for in this province. We can scarcely conceive of a greater boon than this, to persons in such peculiar and necessitous circumstances.

We beg leave to direct the attention of our Readers, more especially the Office-bearers and Members of the Presbyterian Church, to the Act of the General Assembly, recommending and enjoining Annual Collections in aid of the separate schemes undertaken by that venerable Court. It is very evident from this important document, that the Parent Church is now fully alive to the interests of Religion, both at home and abroad, and it is most encouraging for us to learn, that we enjoy no small share of her sympathy and liberality. Instead of inducing a spirit of indolence or checking the zeal of the Colonists, the friendship of the General Assembly ought rather to stimulate both the exertions of the Ministers and the liberality of the people throughout these Provinces, that the object which the General Assembly has so much at heart, may be fully attained, and the Gospel may have free course, and be glorified in every settlement and cottage of our land.

The Congregations of Yarmouth and Shelburne are under the superintendance, the one of the Rev. JOHN ROSS, the other of the Rev. WILLIAM WISHART. Owing to the distance that separates the members of the Halifax Presbytery, it has not yet been found possible to bestow on these gentlemen a formal induction. It is however in contemplation to give them this token of Presbyterian recognition, and by so doing to bring them into the fullest and most intimate connection with our establishment. It is intended that this arrangement be effected in the ensuing spring, by means of a deputation of the Presbytery, and at the same time sessions may be regularly organized in both places, and be invested with the influence that belongs to the office bearers of the Presbyterian Church.

Our readers will peruse with singular interest the account in another column of the meeting of the Associate Synod in Edinburgh this week, at which it has been agreed, by a majority of 30 to 13, to consummate the negotiations, which have been maintain-